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WORKING TOGETHER

THE ASSOCIATION AND THE CHURCH

EDWARD L. BOSWORTH
RENO HUTCHINSON

INTRODUCTION BY
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WORKING TOGETHER·

The ASSOCIATION and the CHURCH·

By EDWARD I. BOSWORTH and RENO HUTCHINSON·

INTRODUCTION by FRED B. SMITH·

NEW YORK
YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS·
NINETEEN HUNDRED and EIGHT

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YOUNG MEN'S CHRISTIAN ASSOCIATIONS

P3575

orig. July 8, 1908.
Recat. Rev. Dec. 21/32

WORKING TOGETHER

INTRODUCTION

FRED B. SMITH, Secretary of Religious Work Department, International Committee

WORKING TOGETHER

ANY MAN, anywhere, doing God's work in anyway is serving the Church. The mystical conception of "The Church" as being only within the walls dedicated by special prayer has dissolved in the presence of the greater issues of the Kingdom. A new and enlarged interpretation of the Church is fundamental to best results in the multitude of Christian organizations.

There is perhaps no more vital issue in church life during the days at hand and to come than that of relationships as they are involved in the ever-increasing number of societies within the Church, and, indeed, organizations within organizations. It is rather significant that, in the period of denominational amalgamation, the subdivisions into special committees, clubs, and societies should be so insistently increased.

What is to be the effect upon the Church as a unit, is a question anxiously asked. The effect is to be largely determined by the atti-

tude of the Church toward these organizations. A sympathetic attitude of cooperation will reduce danger to the minimum and reap the maximum of good. A reverse attitude is sure to cause friction and unnecessary loss of power and results.

"The Church" must see the deeper, broader meaning of "There is that scattereth and increaseth yet more. And there is that withholdeth more than is meet, but it tendeth only to want." "The liberal soul should be made fat." If Church leaders can maintain this attitude warmly and sincerely, there is nothing to be feared from the supplementing organizations. However important this Church attitude is, it is vastly more important that all of these kindred societies shall fully realize their place of subservience to the largest interests of the Church, as the conserving power in establishing the Kingdom. Societies of many names may rise and have their day and pass away, but the "Church," the Bride of Christ, will live forever, and it is the clearest mark of superficiality that talks of the Church losing its power. It therefore becomes of the utmost importance that these divisions of the army learn clearly what the plan of campaign for

the army, as a whole, is and then learn what special responsibility is to be assumed by each group and then, with intelligence and loyalty to the whole, press the battle.

In the correlation of principles and methods, the Young Men's Christian Association, as a department of Christian effort, has had a most harmonious relation to the Church throughout its history. However, in the unparalleled growth of the past decade and in the vision of the ensuing years that seem so fraught with ever greater possibilities, a clearer statement of these relations is timely. The Church was never more pressed to have certain types of work carried on than at the present, and some of these can be done by no existing agency except the Young Men's Christian Association. Therefore, it is imperative that Church office bearers shall view the Association in sober judgment and give warm sympathy to its place in the Kingdom.

Likewise, it is timely that the men of influence in the Young Men's Christian Association shall, in the hour of greatest power, be strongly reminded of the fact that the organization they direct is a *supplementary*

one and must ever be ready to yield to the greatest good of the Kingdom as a whole.

The articles following are of such value that more than ordinary attention ought to be given them by readers. Each was written by a man of large enough caliber to see both sides of the question, and yet each writes with deep conviction from his own point of contact. No churchman could have been accorded more authority than Dr. Bosworth, a teacher of ministers. All loyal friends of the Church must accept his statements as a fair index of the real value of the Association to the Church. An almost perfect complement is found in the other author, Reno Hutchinson. His pages are made ever more impressive by his tragic death. In life he was a profound thinker and also an active achiever with but few equals. All genuine friends of the Young Men's Christian Association will gladly give ample consideration to his views.

Careful study of these ought to make the articulation of workers in any and all Church organizations more perfect.

HOW CAN THE ASSOCIATION IN THE FUTURE RENDER THE LARGEST SERVICE TO THE CHURCH?

EDWARD I. BOSWORTH
Dean of Oberlin Theological Seminary

FUTURE SERVICE TO THE CHURCH

BEFORE we can determine what service the Young Men's Christian Association may render to the Church, we must determine what the Church is, or ought to be, trying to do. The nature of the service to be rendered is determined by the character of the thing that must be done. What, then, is the great work of the Church to which she summons the help of such organizations as the Young Men's Christian Association?

This is no merely academic or literary question. In our day of intense passion for the real and of impatience with the superfluous, every institution and custom must, once more in self-defense, be able on quick and insistent demand to show why it should continue to be. There is a kind of civilized savageness in the terribly earnest mood of our age which will either kill or abandon any institution that cannot prove its right to continued existence. Nothing is so sacred or aged as to evade the insistent question,

"Why should you be here?" The Church, the Law of the Land, organized Government, everything must once more show its reason for being. Why should the Church call men in from the golf links, workmen away from their club and union rooms, men, women and children away from their homes to attend her services? Why should she ask for millions of dollars to construct her buildings and pay her preachers and teachers? The answer is this: The Church is training men for the Kingdom of God. The Church is the only organization whose business it is to train men, women and children to take effective part in the developing civilization of God's New Order. The Church so considered is not the Kingdom of God. It is the organization that provides the Kingdom of God with men. "The Kingdom of God" is a Jewish phrase which, in its wider Christian application, covers all the activities and interests of an entire civilization in which men treat each other as sons of God. It includes great industrial enterprises, great fleets sailing peacefully between the continents to do the international business of fair and coöperative commerce. It has place for great inventors, skillful to devise appliances that shall bring

into the service of man the undiscovered forces of his physical environment. There will be ever enlarging occupation for patient scholars, wise statesmen, gifted artists, great authors—great multitudes of friendly workmen. There will be no more vicious idleness on the part of some, who must be supported by the painful overwork of others. There will be no more cursing, no more sobbing, but

> All men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year.

There will be such highly developed sensitiveness to our spiritual environment as shall make the transition from the visible to the invisible world an easy step, and so death lose the last vestige of its terror. There will be such inter-penetration of the life of heaven and earth as shall make the distinction between them disappear. When the Kingdom has come God's will is to be done on earth as in heaven. The spiritual and the physical worlds will be found in personal experience to be one world.

It is the function of the Church, I say, to train men, women and children so to live as

to promote such a civilization, not to give them the technical education requisite for the varied occupations of that civilization, but to produce in them the spirit requisite for the New Order. The Church is the organization which holds steadily before men Jesus Christ's vision of the New Order of Brotherly Sons of the Heavenly Father; the organization which holds steadily before men the vision of Jesus Christ as the living personality through vital connection with whom they shall be able to live the life of the New Order; the organization which combines the disciples of Jesus Christ into a spiritual fellowship, in which they inspire and encourage each other to make their lives true to the vision. The Church calls men, women and children together on the Sabbath day in order that on Monday, in home, school, farm, factory, office, they may more effectively introduce into the developing civilization of the Kingdom of God the spirit of Jesus Christ. The Church may do many things in the process of producing men, women and children of the spirit suitable for the Kingdom of God. But to provide the Kingdom of God with such trained personalities is the great purpose of its being.

Other organizations, too, may hold this aim as preëminent among lesser aims for *certain classes*. Our Young Men's Christian Association aims to accomplish this end for young men; the Salvation Army for certain social classes. But no organization except the Church gathers to itself men, women and children from all social classes for the accomplishment of this great purpose. Furthermore, all other organizations, like the Association or the Salvation Army, feel the need of turning their recruits over to the Church for its training.

Now what service can the Young Men's Christian Association render to the Church in the effort of the Church to accomplish its great purpose?

I.

The Association can render distinguished service to the Church by assisting different sections of the Church to greater unity. Just how far this unifying process among the churches is to go, and just how the Association is to render the service, no one can now fully foretell. But the present marked tendency on the part of the Church towards

unity, and the present highly effective organization of the Association are not contemporaneous facts without providential connection. The connection between these two facts is all the more apparent when we remember that all the principal sections of the so-called Evangelical Church, and many of its minor sections, are largely represented in the Association. A great many persons who are members of these various sections of the Church are at the same time members of the Association.

The situation in the churches is this. In the past there have been what seemed to be good historic reasons for the development of different denominations. Some neglected truth needed the emphasis which a denomination especially honoring this particular truth could give it. But in time the neglected truth came to be sufficiently recognized by Christians in general. In this way the original reason for the denomination's existence passed away but the denomination remained. Mind, I do not say that the historic reason for your denomination has passed away! I am speaking simply of "certain denominations"! Denominational anachronisms stand out with peculiar flagrance on the foreign

field. For instance, there was an historical reason on this continent for the existence of the Canadian Methodist Church, the Methodist North and the Methodist South. But in Japan where, as one of the Methodist missionaries has said, there is no St. Lawrence River, and no Mason and Dixon's line, it is useless to perpetuate these sections of the Church. It is worse than useless. It is bewildering and offensive to the Japanese. Therefore the different sections of the Methodist Church in Japan have been merged into one. I mention this simply as an illustration of the tendency towards unity that is abroad among the denominations and the reason for it.

Now is it possible at all to forecast, under this first general head, ways in which the Association may be of service to the spirit that is so strongly developing in the Church? In the first place, *the Association has an opportunity to demonstrate for the churches the fact that the recognition of the divine* Lordship of Jesus *is a sufficient basis for extensive coöperation in Christian work.* The Associations have been in a high degree united, have carried on extensive work both at home and in the foreign field, and the

basis of their unity and effective coöperation has really been and must continue to be their recognition of the divine *Lordship of Jesus Christ*. The personality of Jesus Christ is so significant as to make relationship to him the most significant, fundamental and, therefore, *unifying* fact of human experience. If two persons agree in recognizing the divine Lordship of Jesus Christ, the Saviour, that fact is sufficient to bind them together, no matter in what other points they disagree. This idea was one of the great contributions made by the inspired genius of the first Christian generation—the Apostle Paul. He contended for the sufficiency of simple *faith in Jesus Christ;* that is, the surrender of the life to the control of Jesus Christ, the living Saviour. Nothing else could rise higher or be more fundamental. Nothing else could bind men more firmly or more lovingly into unity. The Church has been slow to follow the great apostle in this bold assumption. It has felt that men must be bound together by extensive creeds. It has not practically believed that Jesus Christ is so large and powerful a personality that personal devotion to him could hold men together as no other motive in the world can. But now it is begin-

ning to feel that the apostle was right. It will be one providential function of the Association to give the Church of the next generation convincing demonstration that it is safe to unite on this simple basis, that Jesus Christ is really a living personality powerful enough to hold together in orderly organization and effective work those who from their hearts call him Lord. We who come up from many sections of the Christian Church with our varying creeds and symbols and temperaments find no difficulty in standing close together and moving decisively forward to the accomplishment of difficult undertakings on the basis of our common relation to Jesus Christ.

The strongest bonds that ever bind men together are a common *friend*, a common *work*, a common *peril*, a common *hope*. All these we have and they all center in the personality of Jesus Christ. He is our common Friend, he has delivered us from our common peril, sent us to our common work, and given us our common hope of the civilization of the endless life. Many timid churches, fearing to unite with others in common organization, will gain assurance by looking at the career of the Young Men's Christian Association.

Their members, who have also been members of the Association, will encourage their more timid brethren by reporting their own experience in the Association. I am about to speak of more tangible and specific services to be rendered by the Association to the Church, yet I am not sure but that this is the greatest of them all.

Again, the Association will help the churches into a closer union not alone by its simple doctrinal statement. *It may be the agency which will unite them in evangelistic and philanthropic work.* It is through union in work that such churches as ought to come together, will do so. This seems to be the case on the foreign field wherever they have come together. It has been the exigencies of the work that have necessitated union. Exigencies in the work certainly confront the churches in this country. The churches in this country are not making inroads upon the adult population by which they are surrounded. Their growth consists almost entirely of those who come to them from their Sunday schools. Eighty-five or even ninety per cent of the increase in church membership is reported to come from the Sunday schools, and yet the churches are surrounded

by a great mass of adults upon which they ought to be making a continuous and convincing impression. The idea that it is comparatively useless to try to convert a man after the period of adolescence seems to me to have been greatly overworked. One reason that so few men are converted after the period of adolescence is that they do not often hear much Christian truth after that period, and what they do hear is not so presented as to be likely to impress them. The factories and stores and offices have in them multitudes of non-churchgoing adults who are potentially religious. It is difficult for the churches to make a profound impression on the life of a village or section of a city so long as denominational lines are sharply drawn. This is true for two reasons. In the first place the unchurched adult population are bewildered and repelled by the difficulty of distinguishing denominational differences, just as the Japanese are. It is hard for them even to understand, and much more to sympathize with, the small points that separate Methodists from Presbyterians. In the second place no individual pastor can begin any thorough systematic work among the unchurched adult population surrounding his

church without at once treading on the toes of the pastor of another denomination whose church is on the next block. He is practically compelled to confine his efforts to what he calls his own "parish," that is, the families who are already connected with his own church or Sunday school. The moment he goes beyond these he is liable on any doorstep to find himself meeting pastors of one or two other denominations. This gives his effort an aspect of competition which is very disagreeable to all parties concerned and will probably lead them all to avoid running the risk of such meetings in the future.

In the case of special revival services lasting a few weeks, these pastors may unite with more or less success and make a combined effort to get in touch with the unchurched adult population which is the common environment of all their churches. But these special services, coming only occasionally, constitute no adequate means of meeting the great need. What is demanded is some steady effort running all through the year and year after year, an effort in which competent lay members, as well as pastors, shall be enlisted and trained for service. This can

be accomplished only by means of permanent, continuous leadership, and no one of these churches can furnish such leadership. The Presbyterian pastor cannot go into the Methodist and Baptist churches of his neighborhood, and through a term of years train and direct the lay membership of these churches as well as of his own in a long and effective evangelistic or philanthropic campaign. And yet somebody must do just this thing if the churches in village or city are ever to make any adequate impression upon their unchurched environment. So far as I can see there is at present only one agency that can provide this interdenominational leadership, and that is the Young Men's Christian Association. The religious work director or the secretary, or some officer not yet invented, must be the leader in such work. Of course this agent of the Association must be a man of first-class ability and thorough training. He must be a man whose ability and training will deserve the respect of the pastors who are asked to follow his leadership, and surrender their strong men to his direction. The Associations are more and more getting the service of such men. What

I am describing here is not now generally being done. I am not asked to report what is being done but to forecast what may be done in the future. But that this is not wholly visionary may be easily ascertained by any one who will study what Augustus Nash is doing in the city of Cleveland, and what is probably being done here and there elsewhere. Such permanent, continuous coöperation in work is specially needed in little towns and villages where the present petty competition between weak churches is a more offensive scandal than in the city. Here there is a chance for the county work of the Association to do great service. In both city and village the Young Women's Christian Association will, as it develops, take its place beside the Men's Association.

Such cooperation as I have described in city and village is absolutely and immediately necessary if the Church is to become the aggressive force it ought to be. Whether such coöperation would finally result in organic union, it is not important to inquire. The immediate value of such service would be so great as to justify it no matter what its influence on ultimate organic church union might be.

II.

The Association can supply and help to train men for the ministry of the Church. The prosperity of the Church depends largely on her ministry. A Christian minister who has a true prophet's soul in him can quicken conscience, rouse moral enthusiasms, and stir high resolves in the hundreds of men, women and children of his church. The call of the Church to-day is for such a ministry. If the Church cannot secure it, all forms of philanthropy and specialized Christian effort will suffer. For the Church is the great central organization which fosters such enterprises, creates the atmosphere in which they thrive, and conserves the results they secure. If the Church grows weak, Christian missions lose their support and their recruits. If the Church ceases to be a great spiritual power center, the Association is liable to become a social or educational club for the profit of well-to-do young men. A weakened Church means a less effective Salvation Army. All special religious efforts and philanthropic institutions are liable to suffer when the Church weakens. And the Church is sure to weaken if she does not have a suffi-

cient and able ministry. Associations cannot prosper without secretaries and churches cannot be what they ought to be without ministers.

Over against this need of the Church appears the significant fact that the Association movement, in its later developments, has so extended its organization as to touch the life of men from boyhood to middle age, and so has come largely into possession of the source from which ministers are supplied to the Church. In the boys' work it lays hands upon the public-school boy. In its college department it touches the life of college men, and boys of the secondary schools. In the post-graduate work of the student department it enters the theological seminary and organizes seminary students. In its county work it is now entering the country districts where a large proportion of the ministry is produced. It keeps its hands upon the boys and men in city and country, not only during the working months of the educational year, but sometimes does its most effective work in the boys' camps and student conferences of the vacation months.

The Association has never yet realized the responsibility which these facts impose upon

it to supply and to help train men for the Christian ministry. First, to increase the numbers of men entering the ministry. I recognize the fact that the Church is, to some extent, to blame for the lack of men in her ministry. How she is to blame is not properly to be discussed here. I recognize also that certain desirable results will follow the present lack of men in the ministry. What these results are this is not the place to discuss. But when these allowances have been made, it remains true that the future prosperity of the Church depends upon a very considerable increase in the number of strong men who come forward and offer themselves to the Church to be her ministers. As I have just said, Associations cannot prosper or even exist without efficient secretaries. Neither can the Christian Church, as an organization, prosper without efficient ministers. Association secretaries, so alert on many other points, must wake up to the great opportunity God has given them to provide men for the ministry. I have heard it said that secretaries, realizing the great opportunities afforded by the secretaryship, have sometimes discouraged men from entering the Christian ministry, or have repre-

sented the ministry to be a form of service inferior in point of opportunity to that of the secretaryship. Probably this complaint is not on the whole just. It does not seem to me necessary ever to put the various professions in competition with each other. Scores of young men come to me to talk with me about their life work. I never try to dissuade a man from becoming a lawyer. I am glad to lay before him the wonderful opportunity which the Christian lawyer has for hastening the development of the Kingdom of God. I never try to persuade a man to become a minister rather than a physician. I am glad to lay before him the wonderful opportunity which the Christian physician has to hasten the development of the Kingdom of God. But I am concerned also to have him see the great contribution which a right-minded, well-trained Association secretary or Christian minister can make to the welfare of the community. It is not our concern to prove that one of these professions is higher than another, but only to see to it that the opportunities for Christian service afforded by each are clearly apprehended. Then, under the guidance of the Spirit of God, who doubtless wills to have Christian

men in all these professions, each man will decide in which one he can make his largest contribution to the real welfare of the community; that is, to the on-coming Kingdom of God.

My contention is, therefore, not that Association secretaries should cease presenting to boys and college students the opportunity afforded by the secretaryship. My contention is that they themselves should see so clearly the great contribution to be made by the Christian ministry to the welfare of the community, and make young men see it so clearly, that a due proportion may have a chance to hear God summon them to this great service. I gladly recognize the fact that for the past few years the leaders of the summer student conferences have made it their chief concern to present the ministry as a life work. At the present time no other agency is so effectively directing the attention of college men to the ministry as is the College Department of the Association in its summer conferences and local ministerial institutes. But there is need also that the entire Association movement recognize the vitally important relation which, by the providence of God, it sustains to the minis-

try. Not only college secretaries, local, state and international, but city secretaries and secretaries in the county work have a responsibility to discharge and an opportunity to embrace in seeing to it that boys and young men of vigor and ability are informed about the opportunity afforded by the ministry for a great life work.

The Association can serve the Church, not only by being the chief source of supply for the ministry, but by helping to train the ministry. Here the Association works hand in hand with the theological seminary. There is not time here to discuss the type of minister that is demanded by modern changing conditions and that ought to be held before the minds of boys and young men who are to be the ministers of the next few decades. There is a service that can be rendered to the Church by the Association at this point. It can help to create the conception of the ideal minister,—virile, absolutely sincere, clear-headed, sympathetic, shrewd, acquainted with God and with all the life of men.

On the foreign field, where religious activities are simpler than in the complex home life, the real character of religious problems

is sometimes more clearly evident. As I write these words there is fastened up on my desk before me for my daily view a letter from Arthur Rugh of Shanghai, Student Association secretary of China. I quote from its daily message to me: "It has been decided that I shall spend this year, beginning October 15, working in the Christian schools of China. The desire of the Committee is that three things shall be emphasized: (1) The development of the Associations in the schools by the training of the officers and the committees. (2) The promotion of daily Bible study. (3) The securing of young men to enter the native ministry. There will be other things to do but these seem to be of first importance. The three objects named seem to us to strike most directly at the problem of the *leadership of the native Church.*" Clearly, the great problem in China is the leadership of the native Church; that is, the ministry of the native Church. And the student department of the Association in China is setting before itself as its chief task the solution of this problem. When we have brushed aside the confusing details of our complex American situation, we see that the elemental problem is the same

here as in China. It is as Mr. Rugh suggests, "The problem of the leadership of the native Church;" that is, the ministry. My contention is that the relation of the Association to the problem is also the same in America that it is in China.

Surely the spirit of the living Christ that has wrought so wonderfully in the Young Men's Christian Association will make the Association serviceable to the Church of the living Christ. In no two points will that service be more marked than in contributing to the unity of the Church which our Lord prayed that he might see, and in furnishing to the Church the true strong ministerial leadership essential to its victorious advance.

A SUPPLEMENT TO THE CHURCH

RENO HUTCHINSON

A SUPPLEMENT TO THE CHURCH

THIS PAPER deals with the relation between the Association and the organized bodies of men and women called churches, and not with the Church universal. Indeed, the very wording of the subject forbids any other interpretation, since the relationship is described as supplementary, and in no sense can this term be used in regard to the Church universal, of which the Association is a component part.

The relationship which we are to discuss is supplementary. All our Association activities have been based on this definition. From its inception until this day the leaders of this organization have never thought of it as a substitute for the Church; indeed, every secretary is continually demonstrating in words and works that such a view is erroneous, an activity that is made necessary by the misunderstanding of outsiders. An equal effort has been made to avoid duplicating the work of the churches.

That the relation of the Association to the Church in this country has always been that of a supplement is shown by the fact that the former has no test of its own for active membership, but has adopted as the necessary condition for voting or holding office, membership in an evangelical church. This test of membership was incorporated in the constitution of the first Association organized in the United States, at Boston, in 1851. It was officially approved by the North American Convention of 1868. In the convention of 1869 it was made the basis of admission to representation in future conventions from Associations organized after that date. Another significant action of this convention, as showing the thought of leaders of the movement, was the adoption of the declaration that "members of churches should hold their obligations to their churches as having a prior claim upon their sympathy and efforts."

Since the convention of 1869 the "evangelical church membership test" has been gradually adopted, until practically all the Associations of North America hold to it to-day. So much as to the supplementary relation of the Association to the churches

in the past and the present. As to the future —who shall say? There is some demand for a restatement of the evangelical church membership test. But this seems to be a desire for the reconsideration of the definition of the term "evangelical," rather than of the membership test itself. There is not the slightest tendency on the part of the leaders of the movement to make the Young Men's Christian Association any more independent of the parent organization than it is at the present time. If it ceases to be a supplement of the Church it will become a different organization, if not in name, certainly in character.

Two matters must be spoken of as briefly as possible. First, what is the function of the Church? Second, what, in general, is the work of the Association as a supplement thereto? The special function of the Church is the development of the religious life of the individual; this has two aspects, the inner and the outer, motive and expression, relation to God and relation to man; the "come" and the "go" of Jesus. The work of the Association then, from our present viewpoint, is to strive for the same end, but to reach it not by doing what the Church is doing, but

by bringing to pass results that the Church is not securing. And it should be borne in mind that these things that the Church is not accomplishing, and which her supplement ought therefore to undertake, are of two kinds, those which she ought but is failing to do, and those which from the nature of the case she cannot do. Seeing merely the former class of things we would hold to the false doctrine that the only reason for the existence of the Association is the failure of the Church. But, seeing the whole, we perceive that our organization will always have its great work to do, though changing in character perhaps; for there are many things that the average church will never be able to do, and many other community activities which no one church ought to undertake single-handed, but which all in combination, using the Association as their natural instrument, can bring about.

From our present point of view, the men of a community may be divided into two classes, those who are already under the direct influence of the churches and those whom they are not touching. Certain features of the Association's activities have to do in equal measure with both these

classes, for the reason that the average church does not undertake work of that character. Under this head would come the physical and educational features and a considerable part of the social life as well. By the churched and the unchurched alike these privileges are needed, and herein lies an important part of the supplemental work of the Association. We said that the special function of the Church is the development of the religious life in individuals, but a subsidiary duty lies in the betterment of the physical and mental life of men, and for the performance of this work she must call in the Association. For lack of equipment, resources, training, the average church does not, and never can, do this kind of work as well as the Young Men's Christian Association. In view of this widely recognized fact our organization is often called the "institutional department of the Church." This is a correct enough statement, as far as it goes, but it is only a half-truth. There are some persons who hold that the service of the Association to the churches ends here. That this is an erroneous view appears plainly enough when one comes face to face with the unsatisfied religious needs of men, and realizes at

the same time the purpose and resources of the Young Men's Christian Association. Indeed, the highest function of this institution is to supplement the primary work of the churches in the development of the spiritual life of men.

When we come to deal with the direct religious work that the Association ought to do, we must differentiate between the two classes of men named above. We have arrived now at a point where a few of our good friends, the clergy, will part company with us. The leading minister of one of our large cities a few weeks ago expressed in a letter his settled conviction that the chief work of the Association in relation to the members of the churches and congregations of the city was educational. "The Association should be a sort of parochial school," he said, "for all the churches," and he did not refer to "religious education." This minister has stated a partial truth. If the churches are completely satisfying the religious needs of the men within their influence, then the Association has no obligation religiously to those men. For to duplicate the work of the churches, or to provide a substitute for them, is contrary to its purpose. But if the men

have any religious need that the churches are failing or are unable to provide for, then it is the business of the supplementary agency to occupy that breach. That there are such unsupplied needs, even among church men, no one, I think, will deny. It would be a difficult and an ungracious task to point out in what respects the churches are simply failing and what things are really beyond their powers, and it is moreover unnecessary for our present purpose, which is not academic, but practical, the immediate increase of efficiency.

I.

Among the features of direct religious work which the Association ought to provide for church men we shall mention first of all, because of its supreme importance, the development of the habit of daily Bible study. In trying to express this obligation the words have been chosen carefully. The aim should be not merely to get more men into Bible classes, but to develop in a greater number of men the habit of daily study. The crying need of the Church to-day is for men who will study the Bible and for those who can teach it. The dryness and unfruitfulness of

the lives of multitudes of Christian men may be attributed to the neglect of the Word of God more than to any other cause. Men are spiritually starving in a land of plenty. Now, let us inquire carefully what is the need here: not for more Bible exposition, not for greater belief in the Book, but for closer first-hand contact with the very Word of God—not as someone has said, more appreciation is needed, but more appropriation.

The Associations of North America have been doing magnificent work in Bible study; during the past six years the gain has been remarkable, The leap from 13,700 to 24,000 students in 1900 to over 70,000 in 1906 is amazing. [The number is now over 80,000.] Men have been drawn into classes who were completely out of the reach of the churches. But for Christian men we have not done so well. What these men need is the establishment in their lives of the habit of daily Bible study. They are not being trained to this in their churches, and, we may justly fear that our organization is laying but little more emphasis upon this habit. Many a secretary devoutly believes that Bible study is the very heart of the Association's life, and he pushes that department until it

enrolls several hundred students, and yet very few have ever caught the idea that it is the heart of a man's life. And we are likely to find that such Associations have plenty of so-called Bible study which is not such for the men enrolled, but merely Bible listening, or Bible discussion. Classes in which the men are not expected to study, or which demand only a little time once a week, are not doing the supplemental work which the church requires for her men. To be sure men are getting interested in the Bible and are learning a little about it. But this is not enough. Interest in food will not sustain life—appropriation is required. Men are interested in political economy and in hygiene when it is attractively served to them, but that is a different matter from making a close study of economics, or getting up and exercising every morning before breakfast.

The watchword of every Bible study department ought to be "Get the habit of daily Bible study." If a class has been the means of establishing in the life of a student this habit it has done for him something a hundred times more valuable than the sum of all the information he has gained. Yet many Christian men take course after course in our

classes without having suggested to them the idea of daily study. A teacher or a course rarely gets from a student more than is asked, therefore the teachers of Christian men ought to expect, and courses for such men ought to provide for a certain amount of direct study of the Word, to be done every day by every student. Some men will form the priceless habit.

One of the greatest needs of the churches is for men who can teach the Bible. Such men are sought everywhere. They cannot be found, because members of the church have not been trained for such service. They have been willing to let the minister serve the Bible to them in small portions, and the minister is probably a preacher, and not a Bible teacher. Where are men to be trained for such work? The Church itself is not doing it, no other organization is fitted to undertake it; here then is the Association's opportunity. The training needed for such service is primarily that already spoken of as being required by every Christian—namely, the kind that will fix in the life the habit of daily study of the Scriptures, for a Bible teacher must be first of all a Bible student. By means of normal classes these men may

receive further instruction, both in the principles and methods of teaching and in the subject matter which they are presenting to their own classes.

The average man in the average church does not get much education in service. He gets the impression from the morning and evening gathering and from the Sunday school, if he happens to attend it, that he is there not to minister, but to be ministered unto. The Association in every city should be a training school for Christian workers. Every secretary ought to make it a part of his business to set men to work. The opportunities are unlimited, and most men are willing to take a part in the service of others if they are shown just how to do it. But they need definite instruction and constant encouragement. It takes much time and requires the transfer of vital force from one life to another to transform a respectable church member into a fighting soldier in the army of Christ, but is there any result more worthy of the expenditure of time and energy? It is the privilege of the secretary to surround himself with a little group of chosen men as Jesus did, and then to coax the potential good and force that lies in each into

actuality. When men have become strong and capable in service, shall the Association begrudge them to the churches for which they have been developed?

Many of the smaller churches have no young men's Bible class, chiefly because no one has the courage or the knowledge to start one. A group of men representing different churches may be trained by the Association, and then the force of the whole group brought to bear upon the establishment of classes in one place after another. Sometimes the Association will furnish not only their training, but even a leader for such a class. By a well-timed word a secretary may direct a newcomer who is ready to do Christian service, to a small church where his presence will count for tenfold more than in the big downtown church whither he would naturally drift.

II.

There are doubtless still a few ministers, and perhaps even a handful of lay leaders, who would say "hands off" to the Young Men's Christian Association when an attempt is made to do religious work for the men in the churches over which they preside. But

there is almost no difference of opinion as to our obligation to do such work for the men who are yet outside the influence of the churches.

Into its own buildings the Association draws great numbers of men who rarely go to church. It attracts them because it provides not only what they need, but what they desire. Men need education, but only a few will pay what it costs to gain it; when, however, the night classes appear as a means of securing a better position and a larger wage, men enter them; they want these things. Every one needs physical culture, but the average man will take it only when it appears in the social class form, with plenty of games intermingled—they want that. Religion is needed, but it is so difficult to dress it up in the form of something that men feel the want of, that many come and go in the educational, physical, and social life of the institution without being affected by the "religious atmosphere." There is a phrase that is made to cover a multitude of our sins. The secretary recognizes the obligation he owes to the Church and to the individual member to bring to him the gospel of Christ, but in his careful supervision of the privileges for which

the member pays his money, he fails to make much provision for the direct religious activities. And then he consoles himself and his directors with the thought that the men in the building are in the midst of a "religious atmosphere," and are being unconsciously affected by the "pervading religious spirit." Let us not deceive ourselves—no man will get religion out of the air. A member of one Association invited a friend to join, who objected to the religious character of the organization. He replied to him: "I have been a member two years and no one ever talked religion to me." That young man had the right of the matter. He did not want to be infected with religion, but he had not the slightest fear of catching it from any atmosphere. He was only afraid that some man who had the contagious kind would get too close to him. And that is exactly what the Association must provide. There can be no religious atmosphere except from the presence of religious men. The pervading religious spirit must be fostered and given expression by means of definite religious activities. There should be a well-planned attempt to bring the claims of Christ before every man who puts himself under the influence of

the Association. This can only be accomplished by the organized effort of Christian men in every department. To bring the gospel of Christ to the personal attention of every member is difficult to accomplish, it is a thing that is not now being done, and yet is anything short of this worthy of an organization which bears the name of Christ?

As a supplement to the Church the Association ought continually to be bringing new men into church membership. As a matter of fact this is being done, but not to a degree commensurate with the opportunity or the obligation. One of the greatest difficulties that the secretary has to meet is the organization of his forces so as to "follow up" the man who has shown special interest, or the lad whose mother has commended her boy to the secretary's care, or the newcomer with a church membership back home, until he is safely anchored in the local church. It is due to the man and to the church to see that this is done, and to be satisfied with nothing less. It is not enough to send the names and addresses of these persons to the pastors, and then criticize the ministers because they do not gather in these men. It is the function of the supplemental agency to do what the

primary organization is not doing. In order to accomplish the desired result the close co-operation of pastors will, of course, be necessary, but in addition the aid of a group of faithful laymen representing different churches must be secured. Frequently the only effective method is a series of visits at the boarding houses or homes of the men and for this purpose the constant service of some of the best men in the Association, of whom the secretary may well be one, will be required. If a few strong Christians would devote Monday evenings to brief friendly calls upon a chosen list of men, the results at the end of a year would be magnificent.

III.

Thousands of men every year receive the gospel from the Association who are prejudiced against all religion, because they have seen types of it to the exemplars of which Christ would say, "Depart from me, I never knew you." If this prejudice is to be broken down the message must have the ring of sincerity and truth, and the masculine quality, the note of strength and accomplishment, must be predominant. It is vitally impor-

tant, therefore, that the religious meeting, whether in the auditorium or in the shop, be guarded from becoming the promulgating center for all kinds of strange doctrines. No ethical or social teaching can ever be substituted in the Young Men's Christian Association for the saving gospel of Jesus Christ.

In the coming years an increasingly large proportion of the men under the Association's influence will be touched outside of the building. At last a Christian organization has learned the lesson that the men of a city can never be gathered into a few meeting places to be preached to. In order to preach the gospel to men, the preacher must go where the men are. Having grasped this principle, the Young Men's Christian Association is supplementing the work of the churches by bringing to a growing number of men in the midst of the scenes of their daily toil or in their homes, or wherever natural groupings are found, the religious teaching which these men will not go anywhere to hear. We are at length beginning to see, as through a glass, darkly, that the aim of our work is not simply to get a few hundreds or thousands of men into Bible classes, or evan-

gelistic meetings or shop classes, but that nothing short of bringing Jesus Christ to all the men of a city will fulfill our obligation. It is only as the men in the shop and home are followed up by the manifestation of sincere and friendly interest on the part of the leader, and as they are brought into cordial relationship with neighboring churches, that the largest results can be conserved.

IV.

We must touch briefly upon the Association's supplementary work for boys. Our organization is discovering its power to help the Church in the solution of the vexed "boy problem" to an extent undreamed of ten years ago. This feature has come to be vastly important from our point of view, first, because through the numerous attractive features of the institution we draw many boys who have seldom gone to church and many others over whom the church has lost its influence; and, second, because the Association can present a type of Christianity, masculine and operative, which it is difficult for the Sunday school or the Church itself to

bring before the boy. It becomes incumbent upon our organization, therefore, to see that both these possibilities become actualities—that boys are not only gathered in, but that, somehow, Christianity in its real character as a man's working religion comes plainly into their view. In the churches, as in the schools and at home, boys are taught chiefly by women, and are seldom offered the opportunity to express in concrete action the ideas that they receive. The Association, by securing for the boys the companionship and instruction of strong Christian men, and by putting in their way opportunities for active work for others, can help many boys to be the natural Christians that God intends them to be. Our leaders are recognizing, in regard to boys as well as men, that the Association's influence and activities must extend far beyond its own walls if it would take its rightful place in the city's life. The boys of a city cannot be gathered into any building that the Association can erect. Other centers for its work must be found, and the churches are natural places for this purpose. Many of them have buildings lying unused most of the time, which can readily be adapted to the purposes of a boys' club, and a large service

can be rendered by starting and sustaining effective organizations of this kind. Such a club is more valuable to the Church than the work in the Association building, in this respect that it brings the boys into the Church itself, where they ought to be, but it is usually less effective on the whole, because it touches the boy for a shorter time, and not on so many sides of his life. It must be remembered, too, that these church clubs are far easier to organize than to maintain, and that Association will do wrong which sets a number of them going without making sure that men are secured and trained to keep them in active and increasing operation. Their permanent leaders should be connected, if possible, with the churches in which they are organized.

V.

The work of the Young Men's Christian Association, like that of the Church, is primarily a work for and with individuals. We are told that as an organization we are now awakening to a larger degree of social consciousness, and that social service is to become our watchword. While there is un-

questionably a large value in a greater realization of the Association's obligation to society it must never be forgotten that it is only through the redemption of the individual that society can finally be wholly redeemed. Because of this fact we have limited our discussion of the increased efficiency of the Association as a supplement to the Church to the work that this organization ought to do for individuals. But one matter must not be omitted, both because of its importance and because it is so often overlooked, namely the Association's obligation for service to the churches of the city as organizations. Many secretaries, unconsciously, and some avowedly, take the position that their business is to run the Young Men's Christian Association, and the business of the pastors is to run the churches. If any minister does not know enough to take advantage of the opportunities that the Association affords for him and for his people, that is his misfortune and none of the secretary's business; and if that minister does not seem to know how to get effectiveness in his church, still less is that the secretary's affair. The man who keeps such an attitude has lost sight of the fact that our institution is a

supplement to the churches. As such it owes something to each one of them, and to them all. In some communities one of the most important forms of service that the secretaries can render is to unify the work of the ministers and the churches. Sometimes a strained relationship exists between the religious forces of a city, minimizing their influence. The secretary of the Young Men's Christian Association is often the man to bring about a better condition of affairs. Non-partisan, having the same relation to all the churches, and having the same interests with all the ministers, his is a strategic position. As a rule, the remedy for such an unfortunate condition cannot be found in a personal appeal for friendliness made to individual ministers, but rather in bringing about unostentatiously some kind of a union movement. This ought to be a sustained effort, and not merely a few weeks' revival, for it takes time to accomplish the desired result. A laymen's campaign for the men of the city, organized with the ministers behind it may serve well this purpose, and at the same time enlist many business and professional men in active service, and carry the gospel from the lips of laymen to many ears. Such an or-

ganization might include in its purpose the carrying on of men's meetings in different churches on Sunday nights or afternoons, and a special summer work for men, and many other forms of activity. In a movement of this sort, while our organization and its forces may well be at the center of it, better results can usually be obtained by keeping the Association's name somewhat in the background and letting it appear purely as a general interdenominational effort led by the pastors and laymen. Work of this nature for the churches is one of the most delicate phases of the secretary's manifold duties. Notwithstanding its delicacy and its occasional unpleasantness, the opportunity for usefulness in this direction is too great to be shirked.

VI.

There remains one topic which we must touch upon, namely the form in which the supplementary relation to the churches ought to be expressed. In the past this matter has been left largely to take care of itself. There have been as yet no principles formulated by which the individual Association or

its secretary can be guided in seeking a form of connection by means of which to coöperate most effectively with the ministers and churches. A recent investigation made by the writer among twenty-four of our largest and most important Associations shows that only two of this number had at that time any definitely planned form of coöperation. The information received from the others, for the most part, was to the effect that there was the "most cordial relation" between the ministers and the secretaries, that the secretary belonged to the ministerial union and figured largely in interdenominational movements, and similar statements. But there were only two cities out of this number, and indeed we have reason to believe that there are not more than half a dozen in the United States, where the Association and the churches, as organizations, have any officially recognized connection. The ministers and other leaders of the churches, as such, have no voice in the work of the Young Men's Christian Association, which so closely concerns them.

But the time has come when the wise secretary will no longer ignore the form which the Association's relation to the Church should

take. In some cities our institution is doing as much religious work as a dozen churches, it is accomplishing the things that many pastors would like to do, and claiming as its own the distinctive work for men; it is using as its workers, and sometimes employing to the full limit of their time, church members whose first obligation is to the Church. It is no wonder that some pastors are saying, "What is this colossus which gobbles up my best men and says that it is all for the good of the Church?" It surely is not without significance that some of the strongest ministers in many cities, among them the Association's warmest friends, are saying that the pastors of the city ought to bear a closer relationship to the religious work of the organization. Surely, if this work for men in a community can, as we believe, be carried on most effectively by the Association, and if our organization is a supplement to the Church, seeking to give churchmen needed training, and to bring non-church-goers within her influence, surely the pastors, as leaders of the churches, ought to have something closer than the ordinary "cordial" relation. It is the writer's conviction that one of the greatest forms of service that the Asso-

ciation will render in the next few years will be to help in the coördination of the religious forces of our communities. Through wise secretaries and laymen a practical federation of the churches may be brought about in some cities, the Association being the natural and effective instrument for men's work.

We will not venture to go into details as to the form that the planned relationship between Association and churches should take. It is far more important that the need for a definite and effective coöperation be recognized, and that the insufficiency, for this purpose, of mere friendliness and cordiality be appreciated. But a few suggestions may be offered in conclusion. Three forms of relationship are possible between Association and Church:

1. The two may be entirely separate, each seeking in its own way to accomplish its own purposes.

2. There may be an organic connection between them, the activities of the Association being directed by the ministerial union, or some other body representative of the churches.

3. There may be coöperation between them—two separate organizations working

together by different methods for the same end. The first form implies duplicated effort and wasteful competition. The second, if ever desirable, would be so only when the churches and ministers are so indissolubly united in purpose that jealousy and friction were forever eliminated. The third form is unquestionably the preferable one. It has always been recognized as such, and has been sought in most cities. But the coöperation has been for the most part so haphazard as to be unworthy of the name. In order to be effective, it must be definitely planned—the term "organized coöperation" may be used to express this desirable relationship. It may be through the appointment by the ministerial union of a committee of pastors to have a close advisory relation to the religious work of the Association, or it may be in some better way yet to be devised, but when the churches and the Association begin to work together in carefully organized and sustained coöperation then will be reached a degree of efficiency in the making of Christian men that is otherwise unattainable.

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